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GOD'S SEVENTH DAY REST  
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The Sabbath Rest.  
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THE SEVENTH DAY  
SABBATH.  
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THE LORD'S DAY.

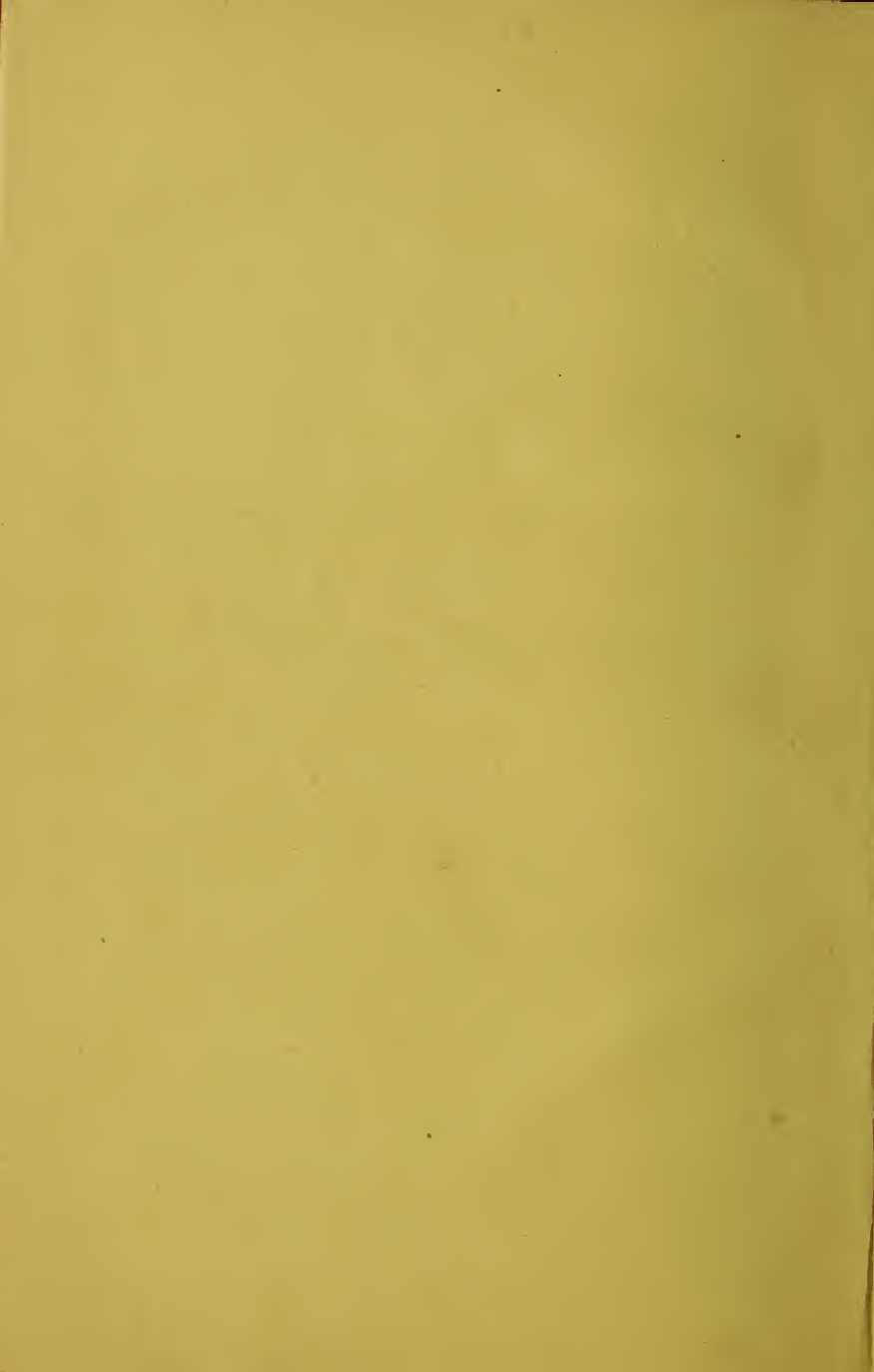
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GOD'S SEVENTH DAY REST;

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**The Sabbath Rest,**

*TO THE PEOPLE OF GOD;*

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THE SEVENTH DAY SABBATH

*ENJOINED ON ISRAEL;*

—AND—

**THE LORD'S DAY.**

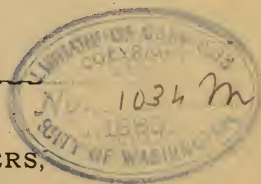
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BY ALFRED EARLE, M. D.

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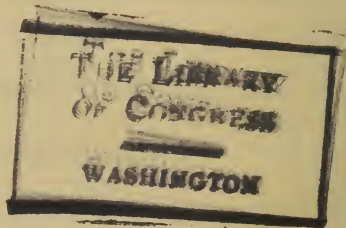


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# PROEM

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HIS little book is not designed to be an exhaustive disquisition of the topics on which it treats; but merely a compendium of the author's views, with a few of the leading arguments in their support. The importance of the subject demands its investigation; as it involves the question of the legal, or spiritual, nature of the dispensation under which we live. The Sabbath belonged to the ministration of condemnation and death; the Lord's Day is under that of the spirit and of righteousness. The latter has none of the properties peculiar to the former. We might with as much propriety assume, that the fourth day of the month July, kept by the people of the United States as our national birthday, came in the room of the seventh day of the month Thargelion, observed at Athens in commemoration of the birth of Apollo, as

to assert, that the first day of the week, or Lord's Day, is to be hallowed as a substitute for the seventh day Sabbath of the Jews. To show that they are distinct institutions; the Sabbath a divine requirement under the law, the Lord's Day a voluntary observance under the gospel ; is the chief object of the following pages.

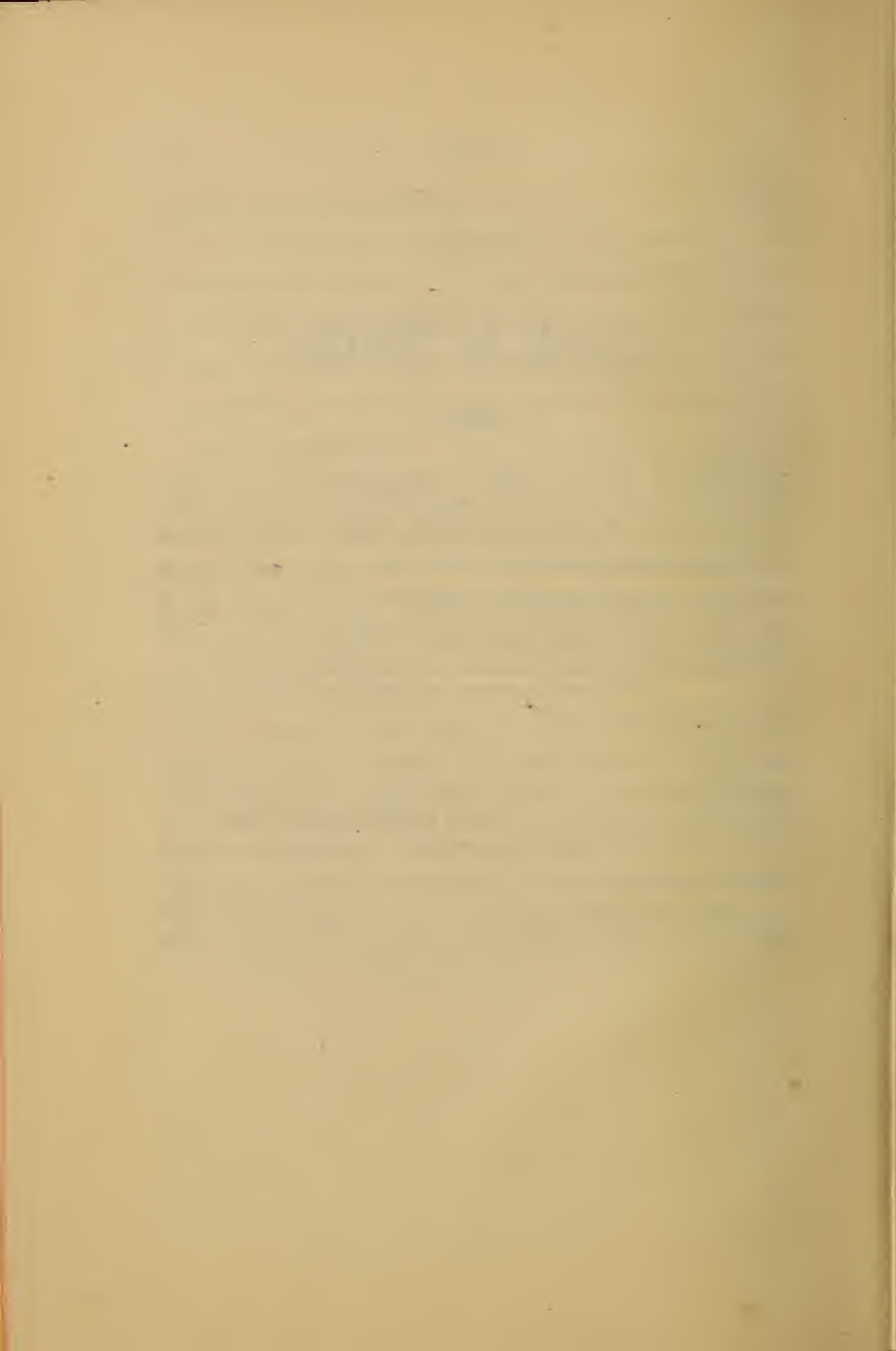
In the preparation of this work, we have aimed at brevity and perspicuity ; in the hope of securing its perusal by a much larger number of readers, than would have been the case, had we furnished an elaborate production. But notwithstanding its conciseness, we think our proofs are ample, and our positions impregnable.

We earnestly desire and pray, that the church may speedily divest herself of every shred of Judaism and Romanism, that may attach to her ; that she may awake and put on her beautiful garments (Is. lii. 1.); and that she may look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. Cant. vi. 10.

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## God's Seventh Day Rest.

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GOD'S seventh day rest is recorded in these words :

“And on the seventh day, God ended his work which he made; and he rested on the seventh day from all his work which he made. And God blessed the seventh day, and hallowed it; because on it he rested from all his work, which God created in making it.”—Gen. ii. 2, 3.

The text announces, that

1st.—On the seventh day, God ended his work which he made.

2d.—God rested on the seventh day from all his work which he made; and

3d.—Because on it he rested from all his work, which God created in making it, he blessed the seventh day and hallowed it.

It was Jehovah alone, who in the first six days made heaven and earth, the sea, and all that were in them ; and it was he alone who rested on the seventh day from all his work, which he created in making it (Ex. xx. 11); not man, nor any other creatures. It was not a rest of inactivity, but a cessation from all his work which he made on the previous six days. His resting does not imply passivity, for there is nothing passive in his nature ; nor that he ceased to act, for as he is *actus simplicissimus*, he cannot cease to be active. Jesus says : " My Father works hitherto, and I work."—John v. 17. Nor can he act without a design ; nor entertain a purpose without a reason. The only reason here stated for his blessing and hallowing the first seventh day, is, because on it he rested from all his work, which he created in making it.

God blessed and hallowed the first seventh day ; not every succeeding seventh day. He blessed it ; made it a day of happiness to all sentient existences ; a joyous day to the myriads of holy angels, who exulted over the sublime architecture that had been produced out of nothing ; a blissful day to the first Adam, made in the image of his Creator, instated in

Eden, invested with the subordinate ownership and supremacy of the new-born world, and dominion over the lower animals; and to Eve his companion and helper; and a day of harmless pleasure to the countless varieties of living creatures that inhabited the earth, the air, and the waters. He hallowed it; set it apart from the previous six days, and all others in the future; as the day that completed the creation week, and on which sin was unknown in the universe of Jehovah God. The attributes of Deity, radiating from the divine centre, illumined the whole realm of nature, every object reflecting the glory of its infinite author.

The first seventh day, thus blessed and hallowed, although segregated from all other days, was both proleptical and typical.

It was proleptical of the seventh day Sabbath, to be imposed upon Israel after the lapse of about twenty-five centuries; and incorporated in the Sinaic covenant, to be made with that nation. This is evident from the language employed by Moses in the enunciation of the fourth section of the Decalogue:

“Remember the Sabbath Day, to keep it holy.



Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of Jehovah thy God ; in it thou shalt not do any work ; thou, nor thy son, nor thy daughter ; thy man-servant, nor thy maid-servant ; nor thy cattle ; nor thy stranger that is within thy gates. For in six days Jehovah made heaven and earth, the sea, and all that are in them, and rested the seventh day ; wherefore Jehovah blessed the Sabbath Day, and hallowed it."—Ex. xx. 8–11. Compare Ex. xxxi. 17.





# The Sabbath Rest

TO THE PEOPLE OF GOD.



GOD'S seventh day rest was typical of the gospel day, and the rest into which comers to Christ enter when they believe on him ; as is clearly set forth in the letter to the Hebrews. The sacred writer, referring to Ps. xcv. 8-11., says :

“ Wherefore, as the Holy Spirit says :

To-day, if ye will hear his voice,  
Harden not your hearts, as in the provocation,  
In the day of the temptation in the wilderness;  
Where your fathers tempted me,  
Proved me, and saw my works, forty years.  
Wherefore, I was offended with that generation ;  
And I said : They always go astray in their heart,  
And they knew not my ways ;  
As I swore in my wrath,  
They shall not enter into my rest.”—Heb. iii. 7-11.

We turn to the Psalm, and read :

“ To-day, if ye will hearken to his voice !  
Harden not your heart, as at Meribah,

As in the day of Massah, in the wilderness,  
Where your fathers tempted me,  
They tried me, also saw my work.

Forty years did I loathe the generation ;  
And I said : They are a people that err in heart,  
And they know not my ways ;  
Wherefore I have sworn in my wrath,  
They shall not enter into my rest."—Ps. xcv. 8-11.

Before we trace the line of argument instituted in the letter to the Hebrews, we notice, that Jehovah had promised the Israelites a rest in the land of Canaan. We read :

"For ye are not as yet come to the rest, and to the inheritance, which Jehovah your God gives you. But when ye go over Jordan, and dwell in the land which Jehovah your God gives you to inherit, and when he gives you rest from all your enemies round about, so that ye dwell in safety."—Deut. xii. 9, 10.

So David says :

"Jehovah God of Israel has given rest to his people, that they may dwell in Jerusalem forever."—1 Chron. xxiii. 25. Compare xxii. 7-10.

After citing a portion of Ps. xcv., as stated above, the sacred penman continues :

“Take heed, brethren, lest there shall be in any one of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, as long as it is called To-day, that no one of you may be hardened through the deceitfulness of sin. For we have become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end. When it is said: To-day, if ye will hear his voice, harden not your hearts as in the provocation; who then, when they had heard, provoked? Nay, was it not all who came forth out of Egypt by Moses? But with whom was he offended forty years? Was it not with those who sinned? whose carcasses fell in the wilderness. And to whom did he swear, that they should not enter into his rest, but to those who believed not? And we see that they were not able to enter in, because of unbelief.”—Heb. iii. 12-19.

The fathers spoken of by the Psalmist failed to enter into the rest of Canaan, for their carcasses fell in the wilderness; and also through unbelief to enter into God's rest. When the ninety-fifth Psalm was composed, the Israelites were in Canaan, and observing the rest of the seventh day Sabbath. A different

rest is therefore referred to in the Psalm, which God calls "My rest." The apostle, having shown the fearful consequences of unbelief on the part of those who were overthrown in the wilderness, uses the circumstances to enforce his exhortation to the Hebrews.

He continues :

"Let us fear therefore, lest, a promise being still left us of entering into his rest, any one of you should seem to have come short of it. For to us were the glad tidings preached, as also to them ; but the word which they heard did not profit them, not being mingled with faith in those who heard. For we who believed enter into the rest, as he said : As I swore in my wrath, they shall not enter into my rest, although the works were finished from the foundation of the world. For he has spoken in a certain place of the seventh day thus : And God rested on the seventh day from all his works ; and in this again : They shall not enter into my rest.

Since then it remains that some do enter into it, and they to whom the glad tidings were first preached entered not in because of unbelief, again he limits a

certain day, To-day, (saying in David, after so long a time, as has before been said,)

To-day, if ye will hear his voice,  
Harden not your hearts.

For if Joshua had given them rest, he would not, after this, have spoken of another day.

So then, there remains a Sabbath-rest to the people of God. For he that entered into his rest, himself rested from his works, as God did from his own. Let us therefore endeavor to enter into that rest, that no one may fall into the same example of unbelief."—Heb. iv. 1–11.

From the Scripture quoted, it appears that the promised rest to believers was the same under the Mosaic economy as now. The same glad tidings were then made known to the fathers, as are now preached to us. Faith in the message was as necessary then, as at the present time. The works essential to salvation, the basis of faith in all ages, being finished from the foundation of the world; those who rejected the glad tidings under a former dispensation, could not enter into the rest of faith, as is the case in these latter

days. The apostle calls attention to the facts, that in one place it is said: "And God rested on the seventh day from all his works;" and in another: "They shall not enter into my rest"; thus plainly indicating the type and antitype. He then declares, that some do enter into it; but they to whom the glad tidings were first preached entered not in because of unbelief; and that after so long a time, a period of about five centuries, he limits a certain day, saying in David:

"To-day, if ye will hear his voice,  
Harden not your hearts."

He connects the affair with the present dispensation. He warns the Hebrew brethren, lest there should be in any one of them an evil heart of unbelief; and to exhort one another daily, as long as it is called "To-day," evidently meaning the gospel day. As Jesus Christ is the Sun of Righteousness (Mal. iv. 2.), the Dayspring from on high (Luke i. 78), we can not dissociate him from the day itself. Hence we read:

"The Stone which the builders rejected  
Has become the Head of the corner.  
This is from Jehovah;  
It is wonderful in our eyes.



This is the day Jehovah has made;  
We will exult and be glad in it."—Ps. cxviii. 22-24.

Again, we read:

Then Peter, filled with the Holy Spirit, said to them: "Rulers of the people, and elders of Israel; if we are this day examined in respect to a good deed done to an impotent man, by what means this person has been made whole; be it known to you all, and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom ye crucified, whom God raised from the dead, by him does this man stand here before you whole. He is the Stone that was set at naught by you the builders, which is become the Head of the corner. And there is salvation in no other; for neither is there any other name under heaven, that is given among men, in which we must be saved."—Acts iv. 8-12.

On this day God's heralds of mercy are commissioned to cry in the ears of a perishing world:

"To-day, if ye will hear his voice,  
Harden not your hearts."

The darkness of unbelief shuts out the light of

spiritual day ; but the eye of faith beholding the Sun of Righteousness, we rest from our works, as God did from his own ; entering into the rest of justification by faith in the Righteousness of God. “ For we have become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end.”

Our apostle arrives at the conclusion : “ So then, there remains a Sabbath-rest to the people of God ” ; and exhorts the Hebrew brethren to endeavor to enter into that rest, that no one may fall into the same example of unbelief. He explains the matter by saying : “ For he that entered into his (God’s) rest, himself rested from his works, as God did from his own.” This suits neither the Arminian, nor the Antinomian ; for while the believing sinner rests from his works, as a meritorious cause of his salvation, like the typical rest of Jehovah, it is one of activity. The rest of faith is one of ceaseless and delightful service. “ Therefore are they before the throne of God, and they serve him day and night in his temple.”—Rev. vii. 15. Jesus says : “ Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn from



me; for I am meek and lowly in heart; and ye shall find rest for your souls. For my yoke is easy, and my burden light."—Matt. xi. 28-30.

The gospel dispensation is the day of rest from the bondage of the law, its burdensome rites and ceremonies. The yesterday of the law, given through Moses, is superseded by the "To-day" of grace and truth, which came through Jesus Christ.—John i. 17. It is prophesied: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious."—Is. xi. 10.

The gospel day, commencing with the termination of the legal dispensation, will continue until "The light of the moon shall be as the light of the sun; and the light of the sun shall be sevenfold, as the light of seven days."—Is. xxx. 26.

Let us, brethren, not only divest ourselves of the Judaic notion of a weekly Sabbath Day of tiresome and slavish inertia, but endeavor to enter fully into the Sabbath-rest of faith; being of the true circumcision, who worship by the Spirit of God, and glory

in Christ Jesus, having no confidence in self, nor the ordinances of the flesh ; that in the enjoyment of rich spiritual blessings, as we sit in heavenly places in Christ Jesus, and by our Christian activities, we may demonstrate the superiority of the chosen Lord's Day of the church over the legal Sabbath of a defunct dispensation.



# NO SABBATH,

*DURING THE PATRIARCHAL AGES.*

---

No weekly Sabbath Day has ever been enjoined on any individual or people, excepting the seventh day Sabbath given to Israel in the wilderness of Sin, and shortly after incorporated in the national covenant which God made with that people. That covenant was established about twenty-five hundred years after the creation, and continued in force about fifteen centuries, when it was abrogated.

As the observance of a particular day as a Sabbath has no place in natural law, the existence of such an institution cannot be admitted, except shown from positive precept, or the practice of the church under the leadership of inspired men. As no such command, or example, appears in the Biblical history of the first twenty-five centuries, we conclude, that during that period the world was without a Sabbath Day.

Learned theological writers have assumed, that a weekly Sabbath was instituted in Eden, and enjoined on the human race ; but in the absence of proof, they have been compelled to rely upon inferential evidence and wild conjectures, which do not bring to their hypothesis even the coloring of plausibility. We would esteem it a favor, if those who are conversant with the affairs of Eden, and talk so familiarly about the Edenic Sabbath, would furnish us with a copy of the precept given to our first progenitors, to observe such a day and transmit the order to their posterity. Were we to admit, that a Sabbath for man was instituted in Eden, and that God's seventh day rest was a Sabbath ; neither of which is true ; all the probabilities would be in favor of Adam's Sabbath being on the sixth day of the week ; for he was not qualified to keep Sabbath with his Creator, not having lived six working days ; and as he was formed on the sixth day, and put into the garden, to till it, and to keep it, he probably went to work the next day, and continued to labor six days, which would make his Sabbath occur on the sixth day.

So far as we can learn from the Bible, there was

but one positive law with its penalty attached imposed on man in his primeval state. It reads thus :

“Of every tree of the garden thou mayest freely eat. But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.”—Gen. ii. 16, 17.

The law binding on Adam, both natural and positive, was in the form of a covenant. Hence, we read : “But they, like Adam, have transgressed the covenant.”—Hos. vi. 7. The natural law was concreated with him, written upon his heart. The positive law, he could have no knowledge of, until it was revealed to him. If there had been a precept, requiring him to keep one day in every week as a Sabbath, its violation would have been attended by the same fearful consequences, as the eating of the forbidden fruit; and therefore, would undoubtedly have been distinctly enunciated; with directions for the manner of its observance, and its sanctions, clearly indicated; but no such document appears in the record.

As the law under which Adam was placed was in the nature of a covenant, the penalty for its violation

was annexed to it, and a promise implied in it. For if the eating of the forbidden fruit was to result in death, obedience to the divine command would have insured the continuance of life. In this compact, the position of Adam was not that of a private individual ; but he was constituted the federal head and representative of all his race. As he was a natural man, the covenant made with him was a natural covenant, containing the promise of natural blessings only ; in which respect, the covenant afterwards made with Israel resembled it. In so important a transaction ; in which God gave in trust to Adam, as the covenant head of his race, the interests of himself, his wife, and all their descendants by ordinary generation ; it would have been inconsistent with the divine procedure in general, to have omitted the disclosure of any positive enactment.

The primordial law was the only positive one required, in order to test Adam's obedience to his Creator and Sovereign. Besides, there was no more necessity for a weekly Sabbath Day in Eden, than there now is for one to be kept by the righteous in *hades* ; or, than there will be for the observance of



one during the reign of Christ and his saints upon the earth in the millennial age. A periodical Sabbath is adapted only to an imperfect and sinful state.

If a weekly Sabbath Day was included in the covenant made with Adam, it seems to us, that the Bible statement of occurrences which took place on the sixth day, when God formed the man, entered into covenant with him, and putting him in the garden, to till it, and to keep it, gave him the prohibition respecting the fruit of the tree of knowledge of good and evil, would also have embraced the Sabbath statute, specifying the days on which he should work, and the one to be kept as a Sabbath, together with the manner in which he should hallow it.

From Adam to Moses, a long line of centuries, no intimation of a Sabbath appears. Early writers; for example, Justin Martyr, Tertullian, Irenæus, and Eusebius; entertained the belief that no Sabbath was in force during that period; that the patriarchs did not keep one; and mention Adam, Abel, Enoch, Noah, Melchizedek, Abraham, Lot, and Job, as non-observers of such a day. We do not refer to their

testimony as conclusive proof of our point, but to show that they were forced to their conclusion by the absence of evidence in favor of the existence of such an institution.

Among the sins mentioned in the Bible, that of Sabbath-breaking is unknown outside the Jewish commonwealth. It does not appear in the charges against the antediluvians, who are called by the apostle Peter "The world of ungodly men" (2 Peter ii. 5.); on account of whose wickedness, "The world that then was, being overflowed with water, perished" (2 Peter iii. 6.); nor among the sins of the cities of the plain, which God spared not, "Turning to ashes the cities of Sodom and Gomorrah, condemned them to overthrow, having made them an example of those who should afterward live ungodly" (2 Peter ii. 6.); nor in the evil doings of the Egyptians, who were visited with severe judgments for their iniquities; nor the abominations of the Canaanites, and other nations, whom the land vomited out on account of their defilements.—Leviticus xviii. Ex. xxiii. 23, 24; Deut. xii. 29–31; Ezek. xx. 7, 8. We confess our want of faith to believe, in view of



the depravity of the human race, that the first instance of Sabbath-breaking occurred, after the weekly Sabbath had been binding on all mankind for twenty-five centuries. The seventh day Sabbath had been given to Israel but a short time, when it was desecrated by a man in gathering sticks on that holy day. If the statute was enacted in Eden, twenty-five hundred years previously, it is unaccountably strange, that the writer of the Pentateuch did not know what penalty had been affixed to its violation; and therefore kept the offender in custody, until Jehovah gave directions how to dispose of the case.—Numbers xv. 32-36.

On the supposition, that a seventh day Sabbath was instituted in Eden for the whole human family, to be perpetuated until the end of the world, there is another marvel worthy of note, that the rulers of the congregation of Israel could not account for the fact, that the manna which fell in the wilderness of Sin on the sixth day, measured two omers for each man, instead of one, as on previous days; until Moses explained the matter to them, informing them that the morrow would be a holy Sabbath to Jehovah, and

they would not then find it in the field.—Ex. xvi. 22–26. We can account for the ignorance of the rulers only on the ground, that the origin of the seventh day Sabbath is here given. It is the first mention of a Sabbath in the Bible.



## Origin of the Sabbath.

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ON the fifteenth day of the second month, after evacuating Egypt, the Israelites came to the wilderness of Sin, between Elim and Sinai.—Ex. xvi. 1. There they murmured against Moses and Aaron, saying :

“ Would to God we had died by the hand of Jehovah in the land of Egypt, when we sat by the fleshpots, when we ate bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.”—Ex. xvi. 2-3.

Then said Jehovah to Moses :

“ I will rain bread from heaven for you ; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or not. And it shall come to pass, that

on the sixth day they shall prepare what they bring in ; and it shall be twice as much as they gather daily.”—vs. 4, 5.

The quantity to be gathered daily was an omer for every man. There was a miraculous adjustment of the quantities. When measured with an omer, he that gathered much had nothing over, and he that gathered little had no lack.—vs. 16–18. That which was gathered on the sixth day proved to be twice as much as was gathered daily.—v. 5. When the rulers saw the miracle by which that gathered on the sixth day measured two omers for each man, they came and told Moses.—v. 22. He explained it, informing them, that Jehovah had said : “ To-morrow will be the rest of the holy Sabbath to Jehovah ” ; and gave orders for part of what was gathered on the sixth day to be kept until morning.—v. 23.

The following morning, he said :

“ Eat that to-day ; for to-day is a Sabbath to Jehovah ; to-day ye shall not find it in the field. Six days ye shall gather it ; but on the seventh day, the Sabbath, in it there shall be none.”—vs. 25, 26.

“ And it came to pass, there went out of the people on the Sabbath Day to gather, and they found none. And Jehovah said to Moses: How long refuse ye to keep my commandments and my laws? See, for that Jehovah has given you the Sabbath, therefore he gives you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day.”—vs. 27–30.

In the chapter from which we quote, we have a succinct account of the origin of the Sabbath. That it was a new institution, must be evident to every student of the sacred text, whose perceptions are not warped by pre-conceived opinions. The circumstances related in the connection combine to show that then and there Jehovah for the first time made known to Israel his holy Sabbath. The first fall of manna was on the first day of the week, the seventh of which was the Sabbath.—vs. 13–15. On the seventh day of the previous week, the Israelites kept no day of rest; for they were on a journey, arriving in the wilderness of Sin; and in the evening gathered quails.—vs. 12, 13. We can not accept the statement, that they spent a

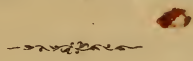
holy Sabbath in traveling from Elim, or from the Red Sea (Numb. xxxiii. 10, 11.), to the wilderness of Sin, and in gathering quails ; and anon, all hands were engaged in stoning a man to death for gathering sticks on the Sabbath, (Numb. xv. 32-36,). If there was a moral difference between gathering quails and gathering sticks, on the Sabbath ; let some theological editor, or other competent expositor of the Word, point it out to us. In the interim, we shall presume, that the chief difference consisted in the quails being gathered before, and the sticks after, there was a Sabbath law in force.

It is beyond the reach of cavil, that the observance of the seventh day Sabbath was commenced in the wilderness of Sin, between Elim and Sinai, on the twenty-second day of the second month after the departure of the children of Israel out of the land of Egypt.



# THE SABBATH,

*Enjoined on Israel Only.*



The seventh day Sabbath was given to Israel, and to no other people. While they were in the wilderness of Sin, God said to Moses :

“Jehovah has given you the Sabbath.” — Ex. xvi. 29.

On the fifteenth day of the third month, they came to the wilderness of Sinai, and encamped before the mount. We read :

“And Moses went up to God, and Jehovah called to him out of the mountain, saying : Thus shalt thou say to the house of Jacob, and tell the children of Israel : Ye have seen what I did to the Egyptians, and I bore you on eagles’ wings, and brought you to myself. Now, therefore, if ye will obey my voice



indeed, and keep my covenant, then ye shall be a peculiar treasure to me above all people; for all the earth is mine. And ye shall be to me a kingdom of priests, and a holy nation. These are the words which thou shalt speak to the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which Jehovah commanded him. And all the people answered together, and said: All that Jehovah has spoken, we will do. And Moses returned the words of the people to Jehovah."—Ex. xix. 3-8.

From these passages, we learn, that

1st.—Jehovah gave the weekly Sabbath to Israel;

2d.—Jehovah reminded them, that he destroyed the Egyptians, and brought Israel to himself;

3d.—God made a covenant with them;

4th.—In that covenant, God promised that they should be a peculiar treasure to him above all people, a kingdom of priests, and a holy nation; and

5th.—In that covenant, the people were required, and promised, to obey the voice of Jehovah.



On the third day, in the morning, Jehovah came down on mount Sinai (Ex. xix. 16-20), and he spoke these words, saying :

“I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.”—Ex. xx. 1, 2.

He then gave them the Decalogue, the fourth section of which embraces the law of the seventh day Sabbath. It was therefore given to the Jews, the only people that God brought out of Egypt.

Observe also, that in recapitulating, Moses says :

“Remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence, through a mighty hand, and a stretched-out arm; therefore Jehovah thy God commanded thee to keep the Sabbath Day.”—Deut. v. 15.

If Jehovah made a covenant with the children of Israel, and gave them the Sabbath, because he brought them up out of the land of Egypt, it must have been an institution peculiar to the Jewish polity.

Moses also says, in his recapitulation :

“What nation is there so great, that has statutes and judgments so righteous, as all this law which I set before you this day.”—Deut. iv. 8.

The evidence is conclusive, that no other nation had been favored with the statutes and judgments, and all the laws of a positive nature, which had been given to Israel. In agreement with this is Paul's declaration :

“For when Gentiles, who have no law, do by nature the things required by law, these, having no law, are a law to themselves ; who show the work of the law written in their hearts.”—Rom. ii. 14, 15.

It appears, therefore, that the Gentiles had only the law of nature, while the Jews had a code of positive laws, of which the Sabbath was a very prominent one.

What need was there for a clause in the law of the Sabbath, forbidding work to be done by strangers within Israel's gates, if all strangers were under the same law with the Jews?—Ex. xx. 10. It shows clearly, that strangers not within the gates were exempt from that law.

Again, Moses says to the children of Israel :

“He declared to you his covenant, which he commanded you to perform, ten commandments, and he wrote them upon two tablets of stone.”—Deut. iv. 13.

Again :

“Jehovah our God made a covenant with us in Horeb. Jehovah made not this covenant with our fathers, but with us, us, who are all of us here alive this day.”—Deut. v. 2, 3.

And again, he closes the book of Leviticus with these words :

“These are the commandments which Jehovah commanded Moses for the children of Israel in mount Sinai.”—Levit. xxvii. 34.

And Jehovah says, through the prophet Malachi :

“Remember ye the law of Moses my servant, which I commanded to him in Horeb, for all Israel, the statutes and judgments.”—Mal. iv. 4.

No doubt the ancient temple frequently resounded with harmonious praises from thoughtful and devout

Hebrews, to Jehovah their God, for his discriminating favors, as they sang :

“He makes known his word to Jacob,  
His statutes and his judgments to Israel.  
He has not done so to any nation ;  
And his judgments, they know them not.  
Praise ye Jah.”—Ps. cxlvii. 19, 20.

The texts cited in this section of our treatise are irrefragable proofs, that God isolated the children of Israel from all other nations, chose them to be his peculiar people, entered into covenant with them, and gave them the Decalogue, containing the Sabbath precept, together with other statutes, judgments and laws, by which the Decalogue was supplemented, together constituting the code by which they were to be governed. The advocates of a weekly Sabbath Day for the followers of Jesus Christ, under the new and better covenant, should produce a command for it, not from the writings of Moses and the prophets of olden time, but from the teachings of our Lord, and his harbinger and apostles.

# THE SINAIC COVENANT,

MADE WITH ISRAEL.

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The law given at Sinai, with its supplements, was in the form of a covenant; and was made with Moses for the children of Israel, and not others.

“Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations; a perpetual covenant.”—Ex. xxxi. 16.

“And Jehovah said to Moses: Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel.”—Ex. xxxiv. 27.

“I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt.”—Levit. xxvi. 45.

“And he declared to you his covenant, which he

commanded you to perform, ten commandments ; and he wrote them on two tablets of stone.”—Deut. iv. 13.

“And Moses called all Israel, and said to them : Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. Jehovah our God made a covenant with us in Horeb.”—Deut. v. 1, 2.

“When I was gone up into the mount to receive the tablets of stone, the tablets of the covenant which Jehovah made with you ; \* \* Jehovah delivered to me two tablets of stone, written with the finger of God ; and on them \* according to all the words which Jehovah spake with you in the mount, out of the midst of the fire. \* \* Jehovah gave me the two tablets of stone, the tablets of the covenant.”—Deut. ix. 9–11.

“There was nothing in the ark, except the two tablets of stone, which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt.

\* \* \* \* \*

And I have set them a place for the ark, wherein

is the covenant of Jehovah, which he made with our fathers, when he brought them out of the land of Egypt.”—1 Kings viii. 9, 21.

“And the king went up into the house of Jehovah, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great; and he read in their ears all the words of the book of the covenant which was found in the house of Jehovah. And the king stood by a pillar, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to this covenant.”—2 Kings xxiii. 2, 3.

“There was nothing in the ark, except the two tablets which Moses put therein at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of Egypt.”—2 Chron. v. 10.

“And in it I have put the ark, wherein is the cov-



enant of Jehovah, that he made with the children of Israel."—2 Chron. vi. 11.

The Decalogue is here put by way of eminence for the whole Jewish code, and is repeatedly spoken of as a covenant. As it was made with Israel only, it was not binding on other nations; and as the law of the seventh day Sabbath is found only in this compact, Gentiles were under no obligation to observe it. Yet there are Seventh Day Baptists, so strangely infatuated as to imagine, that it is their duty to observe the Jewish Sabbath as an important part of their religion; and there are others who seem to think, that the Sabbath was sown a carnal ordinance, and has been raised a spiritual one; and that it was sown a seventh day Sabbath, and has been raised a first day Sabbath; or, that this ancient institution has suffered a change, equivalent to death and resurrection, and thus become adapted to the present spiritual dispensation.

# The Sabbath Commemorative



THE DELIVERANCE OF ISRAEL FROM EGYPTIAN BONDAGE.

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God prefaced the Decalogue given at Sinai with these words: "I am Jehovah thy God, who have brought thee out of the land of Egypt, out of the house of bondage."—Ex. xx. 2.

In recapitulating, Moses says: "And remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence through a mighty hand, and by a stretched out arm; therefore, Jehovah thy God commanded thee to keep the Sabbath Day."—Deut. v. 15.

We have here,

1st.—The fact commemorated;

2d.—The manner of commemorating it.

We are not told, that the fact to be commemorated was the work of creation, as asserted in pseudo-theology ; but it was the bringing of the children of Israel out of the land of Egypt, out of the house of bondage. An entire nation had been four hundred years under the galling yoke of Egyptian bondage (Gen. xv. 13. Acts vii. 6.); and at the end of four hundred and thirty years (Ex. xii. 40, 41.), through the interposition of Jehovah, they were brought out of that land, from under that rigorous servitude, amidst signal displays of the divine sovereignty and power. Such had been the sufferings of the chosen nation while in Egypt, that it was called the iron furnace. Moses says :

“Jehovah has taken you, and brought you forth out of the iron furnace, out of Egypt, to be to him a people of inheritance, as ye are this day.”—Deut. iv. 20.

In Solomon's prayer at the dedication of the temple, he says : “They are thy people, and thy inheritance, which thou didst bring forth out of Egypt, from the midst of the furnace of iron.”—1 Kings viii. 51. Compare Jer. xi. 4.

The emancipation of the hosts of Jehovah from a thralldom under which they had groaned for four centuries, and the defeat and total overthrow of their oppressors, demanded some constantly recurring memorial of the event, to be perpetuated throughout their generations. For this the inscrutable wisdom of Israel's God had made provision. On the last day of the creation week, he had cast an omniscient glance through the vista of the patriarchal ages, and as he contemplated the marvelous deliverance of his adopted people from the iron furnace of their cruel bondage, he ceased from his works to make the day divinely proleptical of a memorial Sabbath to be observed by the ransomed tribes. As he thus rested on the seventh day from his works of the preceding six days, so he determined that the elect nation should rest from their servile toils in Egypt; and therefore appointed the seventh day of every week, on which they should cease from the labors of the preceding six days, in token of their devout gratitude to Jehovah their God, who had wrought for them so miraculous a deliverance from the hands of their enemies. In accordance with this decree, history informs us, that the emancipated tribes of Israel had proceeded but a short dis-

tance on their typical journeyings through the wilderness, before Jehovah made known to them his holy Sabbath.—Neh. ix. 14.

As the people of the United States, for more than a century, have celebrated the fourth day of July in each year, in grateful remembrance of our deliverance from the British yoke ; so the Jews kept the seventh day in each week in commemoration of their redemption from Egyptian bondage and tyranny. We signalize our day by national festivities, military pageantry, and various public demonstrations of joyousness and gratitude, at the will of the people ; but the Israelites were required by Jehovah their God and Deliverer, who instituted their Sabbath, to observe the day by holy convocations of their families in their dwellings ; and not to go out of their places on the seventh day, under penalty.

## THE SABBATH A SIGN.



Another argument, showing that the Sabbath was confined to the Jews, may be drawn from the fact, that it was a sign between Jehovah and the children of Israel; and not others; by which they might know that he was Jehovah their God who sanctified them, set them apart from all other nations.

“And Jehovah spake to Moses, saying: Speak thou also to the children of Israel, saying: Verily, my Sabbaths ye shall keep, for it is a sign between me and you, throughout your generations; that ye may know that I am Jehovah who sanctifies you. Ye shall therefore keep the Sabbath; for it is holy to you.

\* \* \* \* \*

Wherefore, the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their

generations, a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed."—Ex. xxxi. 12-14, 16, 17.

"Moreover also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am Jehovah who sanctifies them.

\* \* \* \* \*

And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah your God."—Ezek. xx. 12, 20.

As the Sabbath was a sign of the fact, that God isolated Israel from all other nations, it must have been peculiarly a Jewish institution.





# The Sabbath a Rest.

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The weekly Sabbath imposed on the children of Israel was to be observed as a day of holy rest to Jehovah. They were not to assemble for public worship; but the families were to be called together in their respective dwellings; not to do any work; nor allow their servants, nor their cattle, nor strangers within their gates, to do any; not to kindle any fire throughout their habitations; not to buy wares, nor food; not to tread their wine-presses, bring in sheaves, nor load their asses; not to carry any burden; nor even gather sticks.

“The rest of the holy Sabbath to Jehovah.”—Ex. xvi. 23.

“Abide ye, every man in his place; let no man go

out of his place on the seventh day. So the people rested on the seventh day.”—vs. 29, 30.

“The seventh day is the Sabbath of rest, a holy convocation; ye shall do no work; it is the Sabbath of Jehovah in all your dwellings.”—Levit. xxiii. 3.

“The seventh day is the Sabbath of Jehovah thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter; thy manservant, nor thy maidservant; nor thy cattle; nor thy stranger who is within thy gates.”—Ex. xx. 10.

“The seventh day is the Sabbath of Jehovah thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter; nor thy manservant, nor thy maidservant; nor thy ox, nor thy ass, nor any of thy cattle; nor thy stranger who is within thy gates; that thy manservant and thy maidservant may rest as well as thou.”—Deut. v. 14.

“On the seventh day thou shalt rest; that thy ox, and thy ass may rest; and the son of thy handmaid, and the stranger, may be refreshed.”—Ex. xxiii. 12.

“On the seventh day thou shalt rest; in earing time, and in harvest, thou shalt rest.”—Ex. xxxiv. 21.

“Ye shall kindle no fire throughout your habitations on the Sabbath Day.”—Ex. xxxv. 3.

“And if the people of the land bring ware, or any victuals, on the Sabbath Day, to sell, we would not buy it of them on the Sabbath, or on the holy day.”—Neh. x. 31.

“In those days, I saw some in Judah treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath Day; and I testified against them, in the day wherein they sold victuals. There dwelt men of Tyre also therein, who brought fish, and all manner of ware, and sold on the Sabbath to the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said to them: What evil thing is this that ye do, and profane the Sabbath Day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by pro-

faning the Sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and I set some of my servants at the gates, that there should be no burden brought in on the Sabbath Day. So the merchants, and sellers of all kinds of ware, lodged without Jerusalem once or twice. Then I testified against them, and said to them: Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth, they came no more on the Sabbath. And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath Day.”—Neh. xiii. 15–22.

The sin of Sabbath-breaking was charged against the Jews only, not the Tyrians; for the obvious reason, that the latter were not children of the covenant.

“Thus said Jehovah to me: Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say to them: Hear ye the word of Jehovah, ye kings of Judah, and all

Judah, and all the inhabitants of Jerusalem, that enter in by these gates ; thus says Jehovah : Take heed to yourselves, and bear no burden on the Sabbath Day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the Sabbath Day ; neither do ye any work ; but hallow ye the Sabbath Day, as I commanded your fathers. But they obeyed not, neither inclined their ear ; but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken to me, says Jehovah, to bring in no burden through the gates of this city on the Sabbath Day, but hallow the Sabbath Day, to do no work therein ; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem ; and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, to the house of Jehovah.

But if ye will not hearken to me, to hallow the Sabbath Day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath Day ; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.”—Jer. xvii. 19-27.

From a passage which we will quote presently (Numb. xv. 32-36.), we learn, that the law binding on Israel prohibited even the gathering of sticks on the Sabbath ; so profound was the rest required on that holy day.





# THE PENALTY FOR SABBATH BREAKING.

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The penalty for the slightest violation of the sanctity of the Sabbath Day was death.

“And while the children of Israel were in the wilderness, they found a man that gathered sticks on the Sabbath Day. And they who found him gathering sticks brought him to Moses and Aaron, and to all the congregation. And they put him in ward, because it was not declared what should be done to him. And Jehovah said to Moses: The man shall surely be put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as Jehovah commanded Moses.”—Numb. xv. 32–36.

“Ye shall keep the Sabbath therefore; for it is



holy to you. Every one who defiles it shall surely be put to death ; for whoever does work therein, that soul shall be cut off from among his people. Six days may work be done ; but in the seventh is the Sabbath of rest, holy to Jehovah ; whoever does work in the Sabbath Day, he shall surely be put to death.” Ex. xxxi. 14, 15.

“Six days shall work be done ; but on the seventh day there shall be to you a holy day, a Sabbath of rest to Jehovah ; whoever does work therein shall be put to death.”—Ex. xxxv. 2.

This fearful punishment was never inflicted upon any one, excepting an Israelite ; and for the reason, that the Sabbath statute was given only to Jews, and therefore Gentiles were not required to observe it.



TYPICAL SIGNIFICANCE  
*OF*  
**GOD'S SEVENTH DAY REST**  
*AND THE*  
SEVENTH DAY SABBATH.

As God's seventh day rest was proleptical of the seventh day Sabbath, they both sustained typical relations to the gospel dispensation and the rest which the people of God enter into by faith in the Messiah.

Paul says :

"Let not any one therefore judge you in food, or in drink, or in respect of a feast-day, or of a new-moon, or of a Sabbath ; which are a shadow of the things to come, but the body is of Christ."—Col. ii. 16, 17.

Therefore, not only the seventh day Sabbath, but

the seventh year Sabbath (Ex. xxiii. 10, 11. Levit. xxv. 1-7, 18-22. Neh. x. 31.), and all others (Levit. xvi. 29-31. xxiii. 23-39.), are a shadow of the things to come. The weekly Sabbath occurred on the seventh and last day of the week, preceded by six working days (Ezek. xlvi. 1.); and the septennial Sabbath on the seventh and last year of the week of years, following six years of labor. As God rested on the seventh day from his work of the previous six days, in anticipation of the Sabbath Day to be imposed upon the Jews, the latter was arranged to be the seventh day, after six days of labor. Therefore, we read :

“Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of Jehovah thy God ; in it thou shalt not do any work. \* \* \* For in six days Jehovah made heaven and earth, the sea, and all that are in them, and rested the seventh day ; wherefore, Jehovah blessed the Sabbath Day, and hallowed it.”—Ex. xx. 9-11.

The necessity for the Sabbath Day to be the seventh day, is apparent from its typical nature ; as the legal dispensation, with its toilsome rites and formal-

ities, was in force until the breaking of the gospel day, and the fleeing away of the shadows of the ceremonial law (Cant. ii. 17. iv. 6.); and the heavy-laden sinner labors to establish his own righteousness (Rom. x. 3.), until he enters by faith into the Sabbath-rest which Jesus gives. (Matt. xi. 28-30. Heb. iv. 9).

In the account given us of the creation, we read :

“And there was evening, and there was morning, one day. \* \* \* And there was evening, and there was morning, a second day. \* \* \* And there was evening, and there was morning, a third day. \* \* \* And there was evening, and there was morning, a fourth day. \* \* \* And there was evening, and there was morning, a fifth day. \* \* \* And there was evening, and there was morning, the sixth day. And so were finished the heavens and the earth, and all their host. And on the seventh day, God ended his work which he made; and he rested on the seventh day from all his work which he made. And God blessed the seventh day, and hallowed it; because on it he rested from all his work, which God created in making it.”—Gen. i. 5, 8, 13, 19, 23, 31. ii. 1-3. “One day” marks one of

the equal periods into which the time employed in the work of creation is divided; then we have "A second day," that is, a second equal period of labor; and so on to the fifth, inclusive; and then we find the definite article prefixed, "The sixth day"; indicating the close of the series of working days. But it is not declared, that there was evening, and there was morning, the seventh day; the period of rest not being measured by an evening and a morning, like the periods of labor; to remind us of the intermination of the antitype.

The Sabbath could not be changed from the seventh to any other day of the week, without destroying its typical significance; which requires that it should follow six working days in the same week. The first descent of the manna in the wilderness of Sin was on the first day of the week, and on the seventh day of the same week was the first Sabbath to Jehovah; and every succeeding seventh day was to be kept by the children of Israel as a Sabbath of rest. If it has been changed, as some assert, but no one has proved, to the first day of the week, it never was a type; for the antitypical Sabbath has dawned,

and all the shadows of the Mosaic economy have fled away before the risen Sun of Righteousness, pouring his healing beams upon all who feared the name of Jehovah.—Mal. iv. 2.

In tracing the origin and history of the seventh day Sabbath, the thoughtful reader cannot fail to be impressed with the importance attached to the institution; the frequency with which the Israelites are reminded of their duty to observe it; the earnest exhortations, expostulations, warnings and promises, accompanying these reminders; and especially the dreadful penalty threatened for the slightest violation of the precept. Upon investigating the subject closely, the reason becomes obvious. Its typical bearing involves vital points of doctrine.

It was given to Israel only; in which respect it typified the Sabbath-rest to the people of God, who sustain an antitypical relation to the chosen nation.

“For he is not a Jew, who is one outwardly; nor is that circumcision, which is outward in the flesh. But he is a Jew, who is one inwardly; and circumcision is that of the heart, in the spirit, not in the



letter ; whose praise is not of men, but of God.”—  
Rom. ii. 28, 29.

It was included in a covenant, made with Moses, the mediator (John i. 17. Gal. iii. 19.), for all Israel, and not others ; so under the new dispensation, our Sabbath-rest is secured to us by a covenant ordered in all things, and sure (2 Sam. xxiii. 5. Ps. lxxxix. 3, 4, 26–39.), made with Jesus, the Surety and Mediator of a better covenant, which has been established upon better promises (Heb. vii. 22. viii. 6.), for all the people of God, and them only.

It commemorated the extraordinary favor of God towards the Israelites, in liberating them from the Egyptian yoke ; so the rest which the gospel brings to believers is a constant memorial of their deliverance from the bondage of sin, Satan, and the law.

It was a sign between Jehovah and the children of Israel. By it they were constantly reminded, that in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed ; and that he was Jehovah their God who sanctified them ;



set them apart as a people holy to himself in distinction from all other nations, to which he had given no Sabbath; as he set apart the seventh day from all others, as one of holy rest to himself. By the spiritual Sabbath-rest, the saints know, that they are sanctified in Christ Jesus (1 Cor. i. 2.); set apart from the rest of mankind for himself, a people to be his own.—Tit. ii. 14.

“For Jehovah has chosen Zion;  
He has desired it for his abode.  
This is my resting-place forever;  
Here will I dwell, for I have desired it.”

—Ps. cxxxii. 13, 14.

This sign was to be continued between Jehovah and the Israelites throughout their generations; or, as long as they should remain a covenant people. Our Sabbath-rest, being a provision of the covenant of grace, ordered in all things, and sure, can never come to an end.

It was God's rest; cessation from all previous work. The rest believers enter into, when they come to Christ as the end of the law for righteousness (Rom. x. 4.), is God's rest.—Heb. iii. 11, 18, and iv. 1–11.

No one can enjoy this blessing until he rests from his works, as God did from his own. He must cease from them entirely. We read :

“Now to him that works, the reward is not reckoned as of grace, but as a debt. But to him that works not, but believes on him who justifies the ungodly, his faith is reckoned for righteousness. \* \* For if they that are of law are heirs, faith is made void, and the promise is made of no effect.”—Rom. iv. 4, 5, 14.

The Israelites were prohibited from kindling fires in their dwellings on the Sabbath ; and from gathering sticks. The Holy Spirit is the fire of the church (1 Thess. v. 19.), operating commonly through the word.—Jer. xxiii. 29. At the revival on the day of Pentecost, “There appeared to them tongues as of fire, distributed among them ; and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.”—Acts ii. 3, 4. Compare Heb. iv. 12. Jehovah God of hosts says to a prophet : “Behold, I will make my words in thy mouth fire.”—Jer. v. 14. God says to the fire-kindlers :

“Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks ye have kindled. This shall ye have of my hand, ye shall lie down in sorrow.”—Is. i. 11.

The penalty for violating the Sabbath was death. By this we are taught, that a religion based on human merit is false; and those who depend on their works for justification before God, are under condemnation. Every one who dies an Arminian must suffer the second death.

“In that day (the gospel day), seven women (all the Arminian sects) shall take hold (by profession) of one man (the man Christ Jesus), saying: We will eat our own bread (feed on our own legal notions), and wear our own apparel (clothe ourselves in our own righteousness); only let us be called by thy name (Christian), to take away our reproach.—Is. iv. 1.

These are all under a law of works.

“Now we know, that whatever the law says, it says to those under the law; that every mouth may

be stopped, and all the world may become guilty before God. Because by works of law no flesh shall be justified in his sight; for by law is the knowledge of sin."—Rom. iii. 19, 20.

The law says:

"Cursed is every one that continues not in all the things written in the book of the law, to do them."  
—Gal. iii. 10.

The nations that were without a Sabbath mocked at the Jewish Sabbaths (Lam. i. 7.); so, those who have no Sabbath-rest in Christ condemn the doctrine of justification by faith apart from works of law."  
—Rom. iii. 28.



## Abrogation of the Old Covenant.

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We pass on to notice the abrogation of the covenant which God made with the children of Israel in Horeb (Deut. v. 2.); embracing the Decalogue, or ten words, the fourth precept of which was the law of the seventh day Sabbath, and all the positive laws, rites, forms, offerings, and sacrifices, instituted or perpetuated under that covenant, and peculiar to the legal dispensation.

Paul, who had been under that covenant, says: "Who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit; for the letter kills, but the spirit makes alive"; and speaks of the former as "That which is done away"; and again, as "That which was to be done away."

2 Cor. iii. 6, 11, 13. In another place, he exhibits the two covenants by an allegory :

“Tell me, ye who desire to be under law, do ye not hear the law? For it is written, that Abraham had two sons, one by the bond-woman, and one by the free-woman. But the one by the bond-woman was born after the flesh, and the one by the free-woman through the promise. Which things are an allegory. For these women are two covenants, one from mount Sinai, bearing children into bondage, which is Hagar (for the word Hagar is mount Sinai in Arabia), and answers to the Jerusalem that now is, for she is in bondage with her children. But the Jerusalem that is above is free, which is the mother of us all. For it is written :

Rejoice, thou barren that bearest not;  
Break forth and cry, thou that travailest not;  
Because many are the children of the desolate, rather  
than of her who has the husband.

But ye, brethren, after the manner of Isaac, are children of promise. But as then, the one born after the flesh persecuted the one born after the spirit, so also is it now. But what says the Scripture? Cast

out the bond-woman and her son ; for the son of the bond-woman shall not be heir with the son of the free-woman. So, then, brethren, we are not children of a bond-woman, but of the free-woman.”—Gal. iv. 21–31.

Those who observe a weekly Sabbath at the present time, desire to be under the law. Our Sabbatarian friends, and those who hold that the fourth precept of the Decalogue is binding on all mankind, with the emendation of a change of the Sabbath from the seventh to the first day, are involved in the inconsistency of claiming that they are under one section of the Jewish national covenant, yet not under it as a whole. That covenant is now abrogated, or it is still in force. If the former, it is binding on neither Jew nor Gentile. If the latter, every positive law contained in it is in force, equally with that of the Sabbath. But as it was made with Israel only, if binding at all, it is only on the seed of Jacob ; and if the Sabbath has been changed from the seventh day to the first, it is only the Jews who are obligated to keep the first day as the Sabbath.



The apostle plainly teaches, in the above allegory, that the first covenant was from mount Sinai, bearing children into bondage; but that the new covenant saints are children of the Jerusalem that is above, and is free; that after the manner of Isaac, they are children of promise. They who acknowledge themselves obligated to keep a Sabbath Day, turn back to the weak and poor elements (rudiments) to which they desire to be in bondage. In the same chapter, the apostle inquires: "Do ye carefully observe days, and months, and seasons, and years?" and adds: "I am afraid of you, lest by any means I have bestowed labor upon you in vain."—Gal. iv. 10, 11.

Believers under the new covenant are called to liberty (Gal. v. 13.); and therefore the apostle exhorts: "Stand fast, therefore, in the liberty with which Christ made us free, and be not again entangled with the yoke of bondage."—v. 1. Under the former covenant, the Israelites had so many laws, the penalty annexed to which was death, and to the violation of which they were constantly obnoxious, that through fear of death, they were all their lifetime subject to bondage.—Heb. ii. 15.

Paul says :

“ But now we are delivered from the law, having died to that wherein we were held ; so that we serve in newness of spirit, and not in oldness of the letter.”  
—Rom. vii. 6.

If delivered from the law, we are exempt from the observance of the weekly Sabbath ; for we have no account of such an institution, excepting in connection with the legal covenant. It was an ordinance of the flesh, imposed until the time of reformation.—  
Heb. ix. 10.

Both the ecclesiastical and civil states of Israel were to be shaken and removed. So it was prophesied :

“ According to the word that I covenanted with you, when ye came out of Egypt, so my Spirit remains among you ; fear ye not. For thus says Jehovah of hosts : Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the Desire of all nations shall come.”—Hag. ii. 5–7.

Referring to the foregoing prophecy, Paul says :

“See that ye refuse not him that speaks ; for if they did not escape, refusing him who declared the divine will on earth, much more shall not we, who turn away from him who speaks from heaven ; whose voice then shook the earth ; but now he has promised, saying : Yet once more I shake, not the earth only, but also heaven. And this, yet once more, signifies the removing of the things shaken, as of things that have been made, that the things which are not shaken may remain.

Wherefore, receiving a kingdom which can not be shaken, let us have grace whereby we may serve God acceptably, with reverence and godly fear.”—Heb. xii. 25–28.

Another prophet testifies :

“Behold, the days come, says Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah ; not according to the covenant that I made with their fathers, in the day I took them by the hand to bring them out of the land of Egypt ; which my covenant they broke, although I

was a husband to them, says Jehovah ; but this shall be the covenant that I will make with the house of Israel : After those days, says Jehovah, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying : Know Jehovah ; for they shall all know me, from the least of them to the greatest of them, says Jehovah ; for I will forgive their iniquity, and I will remember their sin no more.”—Jer. xxxi. 31–34.

It is impossible for the impartial seeker after truth to misunderstand the prophecy quoted above. The statement is clear and explicit, that Jehovah made a covenant with the Jewish fathers when he took them by the hand to bring them up out of the land of Egypt ; that they had broken that covenant ; and that he would make another with them, but not according to the old one, which enjoined the keeping of a weekly Sabbath. Besides, an excellent commentator has explained it thus :

“ But now he has obtained a more excellent ministry, by so much as he is also Mediator of a better

covenant, which has been established upon better promises.

For if that first had been faultless, a place would not have been sought for the second. For finding fault with them, he says :

Behold, the days are coming, saith the Lord,  
When I will make with the house of Israel,  
And with the house of Judah, a new covenant;  
Not according to the covenant that I made for their fathers,  
In the day when I took hold of their hand,  
To bring them out of the land of Egypt;  
Because they continued not in my covenant,  
And I regarded them not, saith the Lord.  
For this is the covenant that I will establish for the house of  
Israel,  
After those days, saith the Lord,  
Putting my laws into their mind,  
And on their hearts I will write them;  
And I will be to them a God,  
And they shall be to me a people;  
And they shall not teach,  
Each one his neighbor, and each one his brother,  
Saying: Know the Lord;  
Because all shall know me, from the least to the greatest;  
Because I will be merciful to their unrighteousness,  
And their sins and their iniquities I will remember no more.

In that he says, a new, he has made the first old. Now that which is grown old, and worn out with age, is ready to vanish away."—Heb. viii. 6-13.

The foregoing prophecies from Haggai and Jeremiah, together with the explanations given by Paul, settle the question regarding the abrogation of the Sinaic covenant, and the establishment of the present one. Throughout the Sacred Volume, wherever referred to, they are constantly regarded antithetically. They are spoken of as the first, and the second; the faulty, and the better; the old, and the new; that which is done away, and that which abides (2 Cor. iii. 11.); the things shaken and removed, and the things that are not shaken and remain. If the Scriptures bearing upon this point do not teach the abrogation of the former covenant, with all its rites and ceremonies, sacrifices and oblations, holy days and holy years, new-moons and solemn feasts, the total breaking up and removal of the Mosaic economy, and the obliteration of every vestige of that dispensation, it is impossible to write a paragraph in the English language expressive of the fact.

The former dispensation was a typical dispensation; and it was therefore necessary that it should be superseded by its antitype. The covenant was a typical covenant; it was made with a typical people; its



mediator was a typical mediator; the blood with which it was dedicated and ratified was typical blood; the blessings promised in it were typical blessings; the sacrifices offered under it were typical sacrifices; the priests who offered them were typical priests; the very garments in which they were offered were typical garments; the sanctuary was a typical sanctuary; and all its appurtenances were typical appurtenances; all the services performed were typical services; its Sabbaths were typical Sabbaths; and its passover was a typical passover. They were all shadows of the good things to come, and are all fulfilled in Christ; so that not one jot, nor one tittle, of the law has failed, nor can fail.

God declares, that the new covenant which he promises to make with the house of Israel, and with the house of Judah, at their conversion, shall not be according to the covenant that he made for their fathers, in the day when he took hold of their hand, to bring them out of the land of Egypt, which embraced the observance of a weekly Sabbath Day.

Paul tells us: "For the priesthood being changed, of necessity there comes also a change of law. \* \*



\* \* For on the one hand, there is an annulling of the commandment that went before, on account of its weakness and unprofitableness, for the law perfected nothing.”—Heb. vii. 12, 18, 19. Again: “The law makes men high priests who have infirmity; but the word of the oath, which was since the law, makes the Son, who is perfected forever.”—Heb. vii. 28.

If, the new covenant is not according to the old one; if, the change of the priesthood from the order of Aaron to that of Melchizedek necessitates a change of law; and the word of the oath by which the Son is made High Priest is since the law; and if, the commandment that went before has been annulled; then, surely, the old covenant is abrogated, and the Sabbath law which was a part of it is no longer in force.

Let us stand fast, therefore, in the liberty with which Christ made us free, and not be entangled with the yoke of bondage.—Gal. v. 1. We are not under law, but under grace.—Rom. vi. 14. The law has become our schoolmaster, leading us into Christ, that we might be justified by faith. But the faith having

come, we are no longer under a schoolmaster. For we are all sons of God by faith in Christ Jesus. For all we who were immersed into Christ, did put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is no male and female ; for we are all one in Christ Jesus. And if we are Christ's, then are we Abraham's seed, heirs according to the promise.—Gal. iii. 24-29.



# THE LORD'S DAY

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The servitude of the law, with its rigorous requirements, burdensome yoke, and penal severities, is incompatible with the genius of the gospel dispensation. Therefore, Jesus has blotted out the handwriting in ordinances that was against us, which was opposed to us; and he has taken it out of the way, nailing it to the cross.—Col. ii. 14. Jews and Gentiles may now sit down together in the banquetting-house of our Beloved, beneath the banner of love.—Cant. ii. 4. “For he is our Peace, who made both one, and broke down the middle wall of partition; having abolished in his flesh the enmity, the law of commandments contained in ordinances, that he might make the two one new man in himself, making peace.”—Eph. ii. 14, 15. Under the present economy, we have no

weekly Sabbath Day, but a perpetual Sabbath-rest. "Let not any one therefore judge you in food, or in drink, or in respect of a feast-day, or of a new-moon, or of a Sabbath."—Col. ii. 16. "One man esteems one day above another; another esteems every day alike. Let each one be fully persuaded in his own mind. He that regards the day, regards it to the Lord; and he that eats, eats to the Lord, for he gives thanks to God; and he that eats not, to the Lord he eats not, and gives thanks to God. For none of us lives to himself, and none dies to himself. For if we live, we live to the Lord; and if we die, we die to the Lord; whether we live therefore, or die, we are the Lord's."—Rom. xiv. 5-8.

Under the new covenant, we are called unto liberty. "For all the law is fulfilled in one word, in this: *Thou shalt love thy neighbor as thyself.*"—Gal. v. 14. If we are led by the Spirit, we are not under law.—v. 18. James says: "If indeed ye fulfill the royal law, according to the Scripture, *Thou shalt love thy neighbor as thyself*, ye do well. \* \* \* So speak, and so do, as they that shall be judged by the law of liberty."—Jam. ii. 8, 12. Compare Rom. xiii. 9, 10.

By this law of liberty the church was left to choose at what places and times they would worship. Jesus says: "An hour is coming, and now is, when the true worshipers shall worship the Father in spirit and in truth; for such the Father seeks to worship him. God is spirit; and they that worship him, must worship him in spirit and in truth."—John iv. 23, 24. He does not require of us to worship him in Jerusalem, nor in the mountain of Samaria. Nor is it essential to the acceptance of our devotions, that they be offered on any particular day of the week. "Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty."—2 Cor. iii. 17.

Jesus says: "The law and the prophets were until John; from that time the good news of the kingdom of God is published."—Luke xvi. 16. But during the ministry of John, and that of Jesus, we find no announcement of the setting apart of the first day of the week, or any other day, as a Sabbath to be observed in the kingdom. Although, as Paul asserts, "We are delivered from the law, having died to that wherein we were held" (Rom. vii. 6.), we are not without law to God, but under law to Christ.—1 Cor.

ix. 21. After our Lord's resurrection, he says to the eleven: "All power was given to me in heaven and on earth. Go, therefore, and disciple all the nations; \* \* teaching them to observe all things, whatever I commanded you."—Matt. xxviii. 18-20. One of the apostles says: "If any one thinks himself to be a prophet, or spiritual, let him acknowledge, that the things which I write to you are the Lord's commandments."—1 Cor. xiv. 37. But no directions are given to the church by these inspired teachers, to keep the first day of the week, or any day, as a Sabbath; nor as a day for special worship and other religious services.

As it was important to establish regular and uniform worship, lest it should fall into neglect, the church evidently selected the first day for that purpose by general choice and consent, and by virtue of that liberty distinguishing the gospel church state. The resurrection of Jesus transpired on the first day of the week, and on the same day the disciples met. The first day of the following week they again convened. Both these occasions were favored with the personal presence of the risen Savior, who came and stood in



their midst, and says: "Peace be to you."—John xx. 19, 26. Again we find them all with one accord in one place, on the day of Pentecost (Acts ii. 1.), which we have reason to believe was the first day. The day was then honored by several memorable occurrences. They received the Promise of the Father, were immersed in the Holy Spirit (Acts i. 4, 5.); men of all nations heard the gospel preached, each in his own tongue (Acts ii. 7–11.); three thousand of whom, having received the word, and been born of the Spirit, were immersed in water; and the church experienced a further development.—vs. 41–47. These circumstances, together with its being the next day after the Jewish Sabbath, then abrogated, without doubt had a potent influence in leading to the selection of the first day for assembling for united worship and religious services in general. Hence we meet with frequent evidences of that day being kept, in the subsequent history of the church. The disciples at Troas came together on the first day of the week to break bread, and hear Paul preach.—Acts xx. 7–11. The custom of the church in the apostolic age to meet on that day, appears probable from Paul's order to the churches of Galatia and Corinth: "On each first day of the week,



let every one of you lay by him in store, according as he is prospered, that there may be no collections when I come."—1 Cor. xvi. 1, 2. But it was not until about sixty years after the resurrection, that it was called the Lord's Day, and then but once; but it was so termed by an inspired man, the apostle John, then an exile in the island called Patmos.—Rev. i. 9, 10. And it is a consideration of great weight, that this usage of the church obtained under the leadership of the apostles and other inspired men.

As we prefer to rely on the Scriptures to sustain our views, we will say but little respecting the testimonies of uninspired writers of the early centuries. Among them are Ignatius of Antioch, who died but a few years after the apostle John; Justin Martyr, a few years later still; Dionysius of Corinth and Clemens of Alexandria, in the second century; Tertullian, in the beginning of the third century; and Origen and Cyprian, in the same; who all bear witness to the practice of the churches in observing the Lord's Day as a special season of worship.

The first day of the week has been the chosen one

of the church from early in the apostolic age to the present time, with comparatively few exceptions, on which to engage in stated and special devotions and services, private and public; to assemble for the observance of the ordinances, the ministry of the word, prayer, exhortation, singing praises, and reading the Scriptures. "He that regards the day, regards it to the Lord;" and should therefore lay aside his secular employments; excepting such as may be necessary, as the preparation of food, the feeding and care of domestic animals, attendance on the sick, and giving alms. Conversation on other than religious topics, reading secular prints, pleasure excursions, ordinary visiting, writing letters, posting accounts, and whatever tends to dissipate serious thought, and unfit us for close communion with the Holy One, should be avoided.

But we should bear in mind, that the Lord's Day is not the Jewish Sabbath, changed from the seventh to the first day of the week, and transferred to the new dispensation. Not only is it not the Sabbath imposed on Israel; but it is not a Sabbath at all. It is not so denominated in the Scriptures. It has

not the characteristics of a Sabbath ; does not answer the design of a Sabbath ; does not bear any resemblance to a Sabbath ; and sustains no relation to a Sabbath. Neither has it come in the room of the Jewish Sabbath.

The Sabbath was instituted by divine command, with a terrific penalty annexed to its violation. Jehovah came down upon mount Sinai, and spake with the children of Israel from heaven, amidst fire, and smoke, and thunders, and lightnings, and blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, and made known to them his holy Sabbath ; but no statute was given to the church of immersed believers, to keep the Lord's Day. It was a voluntary on the part of the church, in keeping with the liberty and spirituality of the new and better covenant. The fiery law of Jehovah denounced death for the least infringement of the fourth section of the Decalogue, without mercy ; but the gospel affixes neither the promise of life to the observance of the Lord's Day, nor the threatening of death to its non-observance.

The Sabbath was divinely appointed to occur on the seventh day of each week, and on no other. "Six days shalt thou labor and do all thy work," was as truly binding on the Israelites, as "The seventh is the Sabbath of Jehovah thy God; in it thou shalt not do any work." But under the new covenant, the setting apart of any particular day, or any number of particular days, for special worship and services, depends not on any express and divine enactment, specifying what day, or days, must be so kept; but any day, or days, we may regard to the Lord, become to us Lord's Days; and we are assured that the observance of them is acceptable to the great Head of the church.

The Sabbath was enjoined on Israel as a day of profound rest. The families were to be convoked in their respective dwellings; no work was to be done; the gathering of sticks, and the kindling of fires, were prohibited; no man was to go out of his place on that holy day; and therefore the people were not required, nor permitted, to convene for public worship. On the Lord's Day, we have only a partial rest from secular pursuits, while our evangelical labors are greatly

increased ; so that, upon the whole, with those who fulfill their baptismal engagements, faithfully persisting in walking in newness of life, it is the most active and laborious one of the whole week.

Our Seventh Day Baptist friends, and all others who profess to keep a weekly Sabbath Day of rest to the Lord, involve themselves in gross inconsistencies, and solemn mockery. They give their adversaries ground to mock at their Sabbaths. For example, what do we see? We take the wings of a lovely (so-called) Sabbath morning, and soar into the heavens which canopy a Baptist section of our favored land ; and as we survey the scene below, we see a pious multitude of New Testament Sabbatarians, milking cows, driving cattle to pasture, grooming horses, blackening boots, gathering sticks, picking up chips, kindling fires, cooking provisions ; in short, doing up the Sabbath morning chores.

“ Sweet day ! so calm, so pure, so bright ;  
The bridal of the earth and sky ! ”

After discussing the politics of the day, and the week ; while breaking their fasts at tables loaded with

the luxuries said to be so plentifully dispensed to those who keep one day in seven, as a sacred rest to Jehovah; and having decided who shall go up to the courts of the Lord's house, and who shall remain at home to prepare dinner by the return of the hungry worshipers; hats, and bonnets, and dresses, and furbelows, and coats, and whatever may add to the comfort and attractiveness of these devoted people, are brought out and tastefully arranged on their persons; and presently we see the old and the young, some on foot, some on horseback, and some in carriages, wending their way to the sanctuary; some of them driving miles to keep holy "The day the Lord has made." Of course, horses are not regarded by these Sabbatical expositors of the Scriptures, as coming within the spirit and meaning of the law, which reads: "Nor thy ox, nor thy ass, nor any of thy cattle." No one will contend, that horses are oxen, or asses, or cattle. Nor do they consider, that those left at home to provide dinner, are to be included in the clause, "That thy manservant and thy maid-servant may rest as well as thou."

The people having congregated within the walls



of a dedicated temple, the hymn is read and sung, commencing :

“ Another six days’ work is done,  
Another Sabbath is begun ;  
Return, my soul, enjoy thy rest,  
Improve the day thy God hath blest.”

Prayer is now offered, accompanied with thanks for the return of the holy Sabbath ; and after reading and singing

“ The day of rest once more comes round,”

The text is announced :

“ Remember the Sabbath Day, to keep it holy.”

The speaker informs his audience, that the Sabbath was instituted in Eden, and its observance enjoined on the whole human family, as stated by our best theological writers, and taught in all our theological seminaries ; that God blessed and sanctified the seventh day, that is, made a Sabbath of it, and kept it himself ; that no reasonable doubt can be entertained, that Cain and Abel brought their offerings on the Sabbath to present to the Lord ; that the words, “ In process of days,” ought to have been translated, “ In



the end of days," that is, in the end of the seven days of the week, the Sabbath Day ; that Noah evidently preserved the Sabbath from desecration while in the ark, sending forth the dove at intervals of seven days each, very probably on three successive Sabbaths ; that the completion of Rachel's week by Jacob has a manifest reference to the Sabbath ; that when Moses said : " This is that which the Lord has said : To-morrow will be the rest of the holy Sabbath unto the Lord," he had reference to what God had said to Adam in the garden of Eden ; that the text, " Remember the Sabbath Day," shows conclusively that the people were required to remember the Sabbath which had been instituted long before ; that it is expressly declared, that the Sabbath was made for man, that is, for all mankind ; that it is also asserted, that the Son of Man is Lord of the Sabbath, which he could not be unless a Sabbath was in force, and that too under the present reign of grace ; and that at our Savior's resurrection, the seventh day Sabbath which commemorated creation was changed to the first day Sabbath which commemorates redemption.

After some hasty, concluding services, we see the

people dispersing; with their intellectual stomachs stuffed with a mass of indigestible husks; some to their homes and sumptuous repasts, and others to the houses of their friends, to assist in disposing of their viands and desserts; while we glide safely back to earth, ready to indite the next paragraph.

The Sabbath was not appointed for the convening of the people for the public singing of praises, reading the Scriptures, and preaching the word. This is evident from the words: "Let every man abide in his place; let no man go out of his place on the seventh day"; and again: "It is the Sabbath of Jehovah in all your dwellings." If the Sabbath was to be kept in all the dwellings of Jacob, and no man was permitted to go out of his place on that day, there could have been no assembling in one place for public worship without violating its sanctity. But it has been a custom of the church, ever since the resurrection of the Lord, with numerous and oft-repeated proofs of the divine approval, to assemble on the first day of the week, or Lord's Day, for stated worship and various religious exercises.

The seventh day Sabbath was confined to a single nation, worshipping in one place, and sacrificing on the same altar. It was a national Sabbath; and adapted only to those whose seventh day was composed of precisely the same time. The hours of the Sabbath were holy time, in distinction from the hours of any other day; and consequently, all who kept it, did so *simul et semel*; commenced, continued, and completed, the observance of the day, together; which could not be done by all nations; and which can not now be done by the dispersed tribes. If our Seventh Day Baptist brethren had a denominational existence in all parts of the world, it would be impossible for them to carry their principles into practice. Such is the absurdity in which those are involved, who pretend to observe a weekly Sabbath Day, whether the first or seventh of the week, under a dispensation in which the middle wall of partition between Jews and Gentiles is broken down (Eph. ii. 11-18.), and the glorious gospel of salvation and liberty is proclaimed alike to all; and the angel is flying in mid-heaven, having the everlasting gospel to preach to those who dwell on the earth, and to every nation, and tribe, and tongue, and people.—Rev.

xiv. 6. The saints of God are no longer trameled with ordinances of the flesh; but in every nation, he that fears God, and works righteousness, is acceptable to him (Acts x. 35,); and whatever day he regards; it is to him a Lord's Day, and rich in spiritual good.

The Sabbath was a memorial of a nation's emancipation from an oppressive servitude; but the Lord's Day commemorates nothing; it is simply selected by the volition of a large part of the church as a day on which to partially dispense with the ordinary business of life, to give themselves more fully to the worship and work devolving on them as the followers of the Lord Jesus.

The Sabbath was a sign between Jehovah and the children of Israel, that he had set them apart from all other nations; but the Lords Day is not the sign of anything.

Jesus says to the Jews: "Has not Moses given you the law, and none of you keeps the law?"—John vii. 19. So we may say to Seventh Day Baptists, and other Baptists who like them claim to be under

the law of Moses: Has not Moses given you the Sabbath, and none of you keeps the Sabbath? We have yet to meet with the first one, Seventh Day Baptist, or first Day Baptist, Jew, or Gentile, who keeps either the first or seventh day of the week as the ancient Sabbath was required to be kept. These votaries of a weekly Sabbath should practice what they teach. To many, example speaks more impressively than words. They not only assemble for public worship and preaching on their holy day, but they perform much forbidden labor, go on long and needless journeys, carry burdens, teach school, visit their friends and acquaintance, receive and entertain company, or devote many of the sacred hours to courtship. Some, under the pretext of visiting the afflicted, congregate in the sickroom, and weary the invalids with loud conversation; so that physicians frequently find their patients much worse the next day after the rest of the holy Sabbath.

A total rejection of a weekly Sabbath, and a return to the proper observance of the Lord's Day, would add largely to the spirituality and working power of the church of immersed believers. It would abate

the evils of Sunday visiting and Sunday gossip ; tend to impress upon our membership their personal responsibility respecting the evangelical activities to which their divine Master has called them ; and afford a practical exposition of that beautiful parable of our Lord : “ The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.”—Matt. xiii. 33.





# CONCORDANCE

## SEVENTH DAY.

Gen. ii. 2, 2, 3.

Ex. xvi. 26, 27, 29, 30; xx. 10, 11; xxiii. 12;  
xxiv. 16; xxxi. 15, 17; xxxiv. 21; xxxv. 2.

Levit. xxiii. 3, 8.

Deut. v. 14.

Heb. iv. 4.

## SIX WORKING DAYS.

Ex. xvi. 26; xx. 9; xxiii. 12; xxxi. 15; xxxiv.  
21; xxxv. 2.

Levit. xxiii. 3.

Deut. v. 13.

Ezek. xlvi. 1.

Luke xiii. 14.

## SEVENTH DAY SABBATH.

Ex. xvi. 23, 25, 26, 29; xx. 8, 10, 11; xxxi. 13,  
14, 15, 15, 16, 16; xxxv. 2, 3.

Levit. xix. 3, 30; xxiii. 3, 3, 11, 15, 15, 16;  
xxiv. 8.

Numb. xv. 32; xxviii. 9, 10.

Deut. v. 12, 14, 15.

2 Kings xi. 5, 7, 9, 9; xvi. 18.



1 Chron. ix. 32.

2 Chron. xxiii. 4, 8, 8.

Neh. ix. 14; x. 31, 31; xiii. 15, 15, 16, 17, 18,  
19, 19, 19, 21, 22.

Is. lvi. 2, 4, 6; lviii. 13, 13.

Jer. xvii. 21, 22, 22, 24, 24, 27, 27.

Ezek. xx. 12, 13, 16, 20, 21, 24; xlvi. 1, 4, 12.

Amos viii. 5.

Matt. xii. 1, 2, 5, 5, 8, 10, 11, 12; xxiv. 20;  
xxviii. 1.

Mark i. 21; ii. 23, 24, 27, 27, 28; iii. 2, 4; vi. 2;  
xvi. 1.

Luke iv. 16, 31; vi. 1, 2, 5, 6, 7, 9; xiii. 10, 14,  
14, 15, 16; xiv. 1, 3, 5; xxiii. 54, 56.

John v. 9, 10, 16, 18; vii. 22, 23, 23; ix. 14, 16;  
xix. 31, 31.

Acts i. 12; xiii. 14, 27, 42, 44; xv. 21; xvi. 13;  
xvii. 2; xviii. 4.

Col. ii. 16.

#### SABBATH REST.

Heb. iv. 9.

#### SIX WORKING YEARS.

Ex. xxiii. 10.

Levit. xxv. 3.

#### SEVENTH YEAR SABBATH.

Ex. xxiii. 10, 11.

Levit. xxv. 1-7, 18-22.

Neh. x. 31.

FIRST DAY OF THE SEVENTH MONTH SABBATH.

Levit. xxiii. 23-25.

TENTH DAY OF THE SEVENTH MONTH SABBATH.

Levit. xvi. 29-31 ; xxiii. 26-32.

FIFTEENTH DAY OF THE SEVENTH MONTH SABBATH.

Levit. xxiii. 33-35, 38, 39.

TWENTY-SECOND DAY OF THE SEVENTH MONTH  
SABBATH.

Levit. xxiii. 33, 34, 36, 38, 39.

YEAR OF JUBILEE.

Levit. xxv. 8-17.

SABBATHS REFERRED TO INDISCRIMINATELY.

Levit. xxvi. 2, 34, 34, 35, 43.

2 Kings iv. 23.

1 Chron. xxiii. 31.

2 Chron. ii. 4 ; viii. 13 ; xxxi. 3 ; xxxvi. 21, 21.

Neh. x. 33.

Is. i. 13 ; lxvi. 23.

Lam. i. 7 ; ii. 6.

Ezek. xxii. 8, 26 ; xxiii. 38 ; xlv. 24 ; xlv. 17 ;  
xlv. 3.

Hos. ii. 11.

## TEN WORDS, OR COMMANDMENTS.

Ex. xx. 1-17; xxiv. 12; xxv. 16; xxxi. 18;  
xxxii. 15, 16; xxxiv. 1-4, 27-29.

Deut. iv. 13; ix. 9-11, 15, 17; x. 1-5.

## SINAIIC COVENANT.

Ex. xxxi. 16; xxxiv. 10, 27.

Levit. xxiv. 8; xxvi. 44-46.

Deut. iv. 13, 23; v. 1-3; ix. 9-11, 15.

1 Kings viii. 9, 21.

2 Kings xxii. 8-20; xxiii. 1-3.

2 Chron. v. 10; vi. 11.

Jer. xxxi. 32.

## FIRST DAY OF THE WEEK.

Matt. xxviii. 1.

Mark xvi. 2, 9.

Luke xxiv. 1.

John xx. 1, 19.

Acts xx. 7.

1 Cor. xvi. 2.

## LORD'S DAY.

Rev. i. 10.







Deacidified using the Bookkeeper process.  
Neutralizing agent: Magnesium Oxide  
Treatment Date: August 2005

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